A DOCUMENTARY BIOGRAPHY OF

THE REVEREND JOHN PHILIP RUBENKAM

(1670-1726),

HESSIAN HERETIC.

Based on original sources in the

Staatsarchiv at Marburg, Germany.

by

Milton Rubincam,

Corresponding Secretary,

The National Genealogical Society.

Washington, D. C. December, 1938.

Presented to

The Library of the National Genealogical Society, Washington, D.C.,

With the Compliments of the Author,

Milton Rubincam,

Associate Editor,

National Genealogical Society;

Contributing Editor,

The American Genealogist; etc.

Green Meadows, Hyattsville, Maryland,

July, 1942.

The following MS. biography of John Philip Rubenkam, although written as early as 1938, does not need revision. The only part that has been re-written in the light of later genealogical investigation among Hessian sources is page 4, dealing with the maternal ancestry of Pastor Rubenkam.

(M.R.)

Rubincam, Milton
Documentary biography - the
Reverend John Philip Rubenkam
(1670-1726) Hessian Heretic

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Dedicated to my Son,

JOHN PHILIP RUBINCAM,

Born Washington, D.C., Sept. 27, 1941,

The great-great-great-great-great-grandson and namesake of the

REVEREND JOHN PHILIP RUBENKAM.

Green Meadows, Hyattsville, Maryland.

July 13, 1942.

INTRODUCTORY NOTE.

In the Staatsarchiv at Marburg, Hessen-Nassau - now housed in the historic castle that for generations was the home of an ancient line of landgraves - are preserved nine documents that serve to illuminate a passage in German ecclesiastical history. In 17th and 18th century language they graphically depict troubled events in the life of a clergyman who was destined to become the forebear of many American families, some of which have occupied positions of distinction.

For more than two centuries these letters and decrees have been accumulating dust in the Hessian state archives. It is doubtful if many persons have been sufficiently interested in their contents to examine them in the generations that have passed since they were penned in the ornate Teutonic script of a bygone era. But in recent years the descendants of the minister, clamoring to know something of the story of their remote progenitors, have been instrumental in bringing to light the musty papers that relate the following tale.

Heretofore, John Philip Rubenkam was a nonentity, an obscure preacher, a mere link in the ancestral chain. Now, however, the letters and proclamations herein reproduced in their entirety reveal an outstanding personality.

I have narrated briefly the story of John Philip Rubenkam in a series of articles dealing with the genealogy of his family[1]; but this is the first time the full texts of the nine documents have been made public.

My obligations are many. Dr. Carl Knetsch, Director of the Staatsarchiv at Marburg, has supplied me with copies of the documents that form the basis of this monograph. My sincere thanks are due to Mr. Edwin Niggli, of Washington, D.C., for his painstaking translations of these and other material secured from the various German sources. I am under heavy obligation to Herr Kurt Holzapfel, Dipl.Ing., of Eschwege, Hessen-Nassau, for his thorough examination of the church registers of Eschwege, Wanfried, and Oetmannshausen, and for his genealogical chart of the Hessian branch. My gratitude is hereby extended to

the Bürgermeister of Wanfried, the Ev. Kirchambuchamt of Eschwege-Altstadt, and Professor Schlosser, Director of the Evangelisch-Theologisches Landes-seminar at Herborn, for many additional data.

It is impossible to enumerate here the many American descendants of John Philip who have afforded me encouragement and support in my efforts to preserve for posterity the chronicles of our line. The earliest scientific genealogist of the tribe was my uncle, the late Mr. Albert Rittenhouse Rubincam, of Oak Lane, near Philadelphia, Pa., who first inspired in me a profound interest in the annals of our family. My boundless gratitude is due his widow and son, respectively, Mrs. Ida M. Rubicam, and Mr. Arthur B. Rubicam, of New York City, who threw open for my inspection my uncle's voluminous notes and accorded me every assistance. My cousin, Mr. Raymond Rubicam, Chairman, Young & Rubicam, Inc., of New York, has rendered the family a distinct service by having printed the Rubicam Family Chart compiled in 1929 by Mr. Arthur B. Rubicam from his father's memoranda; also, Mr. Raymond Rubicam's artistic reproductions of the original homestead (based on the photographs taken by his brother, Mr. Harry C. Rubincam, Sr., of Denver, Colorado) have revivified the family's historic past. To Miss Virginia R. Revercomb, of Charlottesville, Va., the historian of the southern branch of the clan, my debt is especially heavy, for not only did she express the keenest interest in the results of my European investigations, but her altruistic financial aid rendered possible the acquisition of the copies of the nine documents.

The representatives in the female lines who have followed my researches with undoubted interest are numerous, but brevity requires me to name only one, Major Louis Estell Fagan, 2d, U.S.M.C. (retired), of Chestnut Hill, Philadelphia, who successfully proved the paternity of his ancestress, Juliana Catharine (Rubenkam) Colladay - a circumstance that was confirmed by Herr Holzapfel in Germany.

Finally, I desire to express my deep appreciation of the helpful advice and assistance accorded me by Lt. Col. Calvin I. Kephart, President of the National Genealogical Society, who, some years ago, conducted a number of investigations into the colonial history of the Rubincam-Revercomb family.

The lists of distinguished members of the Rubincam-Revercomb family at the conclusion were compiled as an afterthought, and were included because of the lustre cast upon the family of John Philip Rubenkam by their eminent achievements.

Milton Rubincam,
1754 Park Road, N. W.,
Washington, D.C.

1. Antecedents[2].

John Philip Rubenkam represented a family that virtually constituted an ecclesiastical dynasty. The founder of the ministerial line was his grandfather, Friedrich Rübencamm, who studied theology at the University of Marburg[3] from 1616 to 1619. During a part of his stay there a fellow-student was Prince Wilhelm, afterwards Landgrave Wilhelm the Fifth of Hessen-Kassel. At subsequent periods of his career Friedrich served the churches of Frielingen, Fulda - which he evacuated somewhat hurriedly when a sudden invasion by the Croatians threw the countryside into a panic[4] - Wichmannshausen, and Oetmannshausen, where he died on April 3, 1647. The records[5] disclose that on that same day died one of his sons, whose name has not been ascertained. May we discern here a faint inkling of a tragedy that simultaneously snuffed out the lives of the head of the house and one of his children?

From his time foreward the Rübencamms occupied a notable place in the social scale of the principality. Within a few years after the founder's death they had succeeded in making the parishes of Eschwege and Wanfried almost hereditary benefices in their family. They allied themselves with some of the leading official and learned clans of the neighborhood. Laurentius, one of Friedrich's sons, was enrolled at the University of Marburg on January 27, 1657; he was pastor of Eschwege-~~Altstadt~~ -NEUSTADT from 1666 to 1672, the year of his elevation to the office of Metropolitan of Eschwege[6]. His second wife, Catharina Elisabetha, was a daughter of Justus Heinrich Schreiber, Treasurer of the Landgraviate of Hessen-Rheinfeld. One of their sons, Johann Heinrich Rübencamm, Doctor of Theology, was a 17-year-old student at the University of Herborn when he wrote a learned theological dissertation on the letters to the seven communities of Asia Minor (1693).

Johann Georg Rübecamm, a son of Friedrich, was a public officer, holding

the political positions of Rentmeister (Treasurer) and Bürgermeister (Mayor) of Wanfried. In 1675 he married Elisabeth Rexrodt, and among their children was a son, Johann Paul, who married Anna Gertrud Brill in 1711. Anna Gertrud, the only daughter Friedrich is known to have had, was a 16-year-old girl when she became the wife of Otto Beck in 1660. After his death, she married secondly, Johannes Widitz, of Datterode. She had children by both husbands. Her death occurred at Oetmannshausen in December 1732, at the venerable age of 88 years. Nothing is now known of Christoph Rübecamm, a son of Friedrich, beyond the fact that he was godfather of one of his sister's sons, Christoph Beck.

Andreas Rübecamm, another son of Friedrich, was born in the year 1642, probably at Wichmannshausen. In 1660 he was matriculated at the University of Marburg, and, after his graduation, entered the service of the Church. He was evidently appointed assistant pastor of the parish of Wanfried, on the Werra river, for he married there Catharina Juliana Gleim, on June 8, 1669, when his bride was 21 years old. He could not have been the pastor, for her father, Balthasar Gleim, held that office until 1675; it is possible that Andreas was the local schoolteacher at Wanfried. Catharina Juliana was a sister of Philipp Gleim (1649-94), who studied theology at the University of Marburg and jurisprudence at the universities of Bremen, Hanau, Helmstädt, and Erfurt, and was afterwards a chancery judge and chancery councillor at Rotenburg; and of Johannes Gleim (1653-97), afterward pastor at Wanfried and an editor of theological works.[7] Her son, Johann Philipp, in his letter of October 16, 1697 (quoted below), very clearly designated Johannes Gleim as his cousin (Vetter), but actually he meant his uncle. It is a notorious fact that in those days degrees of relationship were indifferently described.[8] At her death in 1722, Frau Rübencamm's age was given in the registers as 74 years, thus placing her birth in the year 1648.

Catharina Juliana (Gleim) Rübencamm's father was Balthasar Gleim, Rector and Cour

Deacon at Rotenburg, and later Pastor at Wanfried, by his wife, Anna Margrethe Croll. Frau Gleim represented a brilliant family that for several generations maintained a creditable record for erudite attainments. Her father, Johannes Croll (1599-1662), a native of Marburg, was successively Rector of the Eschwege School (1629), Deacon and Court Minister at Rotenburg (1634), and Inspector and Metropolitan at Hersfeld (1653). Her younger brother, Johann Laurentius Croll (1641-1709), an eminent scholar, held the positions of Professor of Eloquence at the University of Herborn (1674), Professor of Practical Philosophy, University of Herborn (1676), Professor of Philosophy and Greek, University of Heidelberg (1680), Professor of Theology at Heidelberg (1692), Prorektor at Heidelberg (1686-7, 1692-3), and Professor of Theology and Pedagogy, University of Marburg (1693). Another of Frau Gleim's brothers, Johannes, was Metropolitan of Sontra, while a third, Captain Wilhelm Croll, was an officer in the Hessen-Kassel army. One of her nieces was the wife of Johann Andreas Knobel, Metropolitan of Eschwege.[9]

There is a strong probability that Pastor Balthasar Gleim was a brother of Laurentius Gleim, Bürgermeister of Werben, in the Altmarck, and son of Bernhardus Gleim, of Eschwege, who married Ottilia, the daughter of Reuschwin Wagner, of Eschwege, at about the commencement of the 17th century.[10] A great-great-grandson of Bernhardus was the distinguished German poet and author, Johann Wilhelm Ludwig Gleim (1719-1803), secretary to Prince Wilhelm of Brandenburg-Schwedt, and afterwards to Prince Leopold, of Anhalt-Dessau.

2. How John Philip Secured His Pastoral Appointment.

For about three years after their marriage Andreas and Catharina Juliana remained at Wanfried. There were born to them two sons, namely: Johann Philipp, on April 20, 1670, and Johann Friedrich, on January 25, 1672.

Meanwhile, the pastor's brother Laurentius had been transferred from his post at Eschwege-Neustadt to assume the duties of Metropolitan of the diocese of Eschwege, and Andreas was called from Wanfried to take charge of the vacant church of Eschwege-Neustadt, seven miles away. This medieval town is believed to have been founded by the Emperor Charlemagne, but it certainly has existed since the tenth century. It was at least 700 years oldwwhen the Rübencamm youngsters roamed its ancient streets. Here were born to the young couple seven more children: Anna Margaretha, November 4, 1673; Cadter Elisabeth, March 10, 1676, who lived slightly more than a year; Johann Andreas, May 10, 1677; Michael Wilhelm, August 19, 1680; Maria Juliana, June 24, 1684, who survived only 11 days; Johann Karl, July 11, 1686; and Johann Georg, July 29, 1689.

With such a background of ministers, Metropolitans, scholars, and professors, it was but natural that Johann Philipp Rübencamm (or, as he is more generally known among his American descendants, John Philip Rubenkam) should direct his thoughts toward the service of the Church. On the 25th of April, 1687 - five days after his 17th birthday - he was formally matriculated at the University of Marburg, his family's Alma Mater since the days of Friedrich. A year later he was joined by Johann Friedrich, now a lad of 16, and together the brothers devoted themselves to the preparation of their life's work. Years after their graduation, their brothers Johann Andreas and Michael Wilhelm were enrolled at the University (1696), so that Father Andreas must have been afforded much satisfaction in the knowledge that at least four pf his

sons were receiving intensive training prior to the pursuance of their ancestors' chosen profession.[11]

John Philip probably remained at the university for three years, at the end of which time (1690) he was ordained a minister. His exact whereabouts for the next seven years is not known; he was evidently not at Wanfried, for no record of his marriage has been found there, nor is there preserved in that town a record of the birth of his eldest son, Friedrich Wilhelm. The surname of his wife, Margaretha Catharina, has not as yet been discovered.

It is apparant, however, that for some time his aspirations lay in the direction of Wanfried, which parish had for some years been so intimately associated with his family. Since 1676 the pulpit at Wanfried had been capably filled by his reverend uncle, Johannes Gleim, who took more than an avuncular interest in the young man, for he was John Philip Rubenkam's godfather. The youthful minister's other godfather, it should be noted, was his uncle, Judge Philipp Gleim. Pastor Gleim openly favored his nephew's ambitions, and in 1692 John Philip was granted the expectancy of the church at Wanfried by the Landgrave Ernst of Hessen-Rheinfeld. That is to say, he was promised the succession upon the eventual death of the present incumbent. In 1697 Gleim passed away, and John Philip Rubenkam began to pull strings in order that he might secure the coveted appointment.

That the reader may have a clear understanding of the subsequent events, a brief summary of the principal members of the reigning dynasty may not be inappropriate. A branch of the noble House of Brabant had been seated on the Hessian throne for centuries, the greatest member of the family indubitably being Landgrave Philipp the Magnanimous (der Grossmütige), who was one of the original Protestant Princes, and who reigned from 1509 to 1567. Upon his death his hereditary dominions were split into a number of states among his sons, Wilhelm IV, surnamed The Wise (1567-1592),

inheriting the Kassel division, and founding the modern House of Hessen-Kassel.

His son and heir, Landgrave Moritz (1592-1627), had a number of sons. Wilhelm V, the Constant (1627-1637), succeeded in Hessen-Kassel, while Ernst became Landgrave of Hessen-Rheinfeld-Rotenburg in 1648, when the Rheinfeld-Rotenburg principality was erected out of Hessen-Kassel during the minority of his nephew, Wilhelm VI, called The Good (1637-1663). Wanfried ceased to belong to Hessen-Kassel and was included within the boundaries embraced by Hessen-Rheinfeld-Rotenburg.

In 1693 Ernst died, and his lands underwent a further partition, Wilhelm the Elder inheriting the Rheinfeld-Rotenburg territories (and reigning from 1693 to 1725), and another son, Karl (1693-1711), succeeding to Hessen-Rheinfeld-Wanfried, with Wanfried as the principal town in his domain. Thus the place in which the Rübencamms took a parochial interest assumed a political importance it had not previously enjoyed. A nominal allegiance was owed by the Sovereigns to the Holy Roman Emperor, who at that time was His Imperial Majesty, Kaiser Leopold I, head of the august House of Habsburg.

With the change of rulers it was felt necessary to obtain a renewed promise of the succession at Wanfried. When John Philip Rubenkam made application to them the Landgraves Wilhelm and ~~Ernst~~ Karl - who ruled their states jointly - readily confirmed the expectancy formerly granted by their father (1694).

Three years later Gleim died, as we have seen, and Rubenkam immediately apprised Landgrave Karl of this event in a letter couched in the adulatory phraseology that was so characteristic of the age:

Most Serene Prince, Most Gracious Prince and Lord:
You are respectfully informed that Almighty God has, in his infinite wisdom, called into eternity my cousin, Johan Gleimius, formerly the faithful pastor of the town of Wanfried, and that by his death the office of pastor at Wanfried has become vacant. As then this office must be filled by another worthy person and this appointment must be made by Your Serene Highness, and whereas I and my dependents have always been favored with your kindness, and, as your father of blessed memory in the year 1692 graciously conferred on me the rescript and expectancy for the office of pastor at Wanfried, and confirmed it in the year 1694, I therefore submit to Your Serene Highness my petition requesting you to favor me by nominating me at the Cassel Consistorium for this vacancy. I assure Your Serene Highness most earnestly that I will take care of the sorrowful widow and children, who place confidence in me, so that my appointment to this office will be a great consolation to them, especially since my deceased cousin, who always entertained so great a regard for you, intended to intercede for me, but was prevented therefrom by being too weak to sign with his own hand and by his sudden death. As Your Serene Highness may order as you choose in this matter, I have the utmost confidence that my petition will not be in vain and that just as you have favored me in the past you will now assist me to take the place of my deceased cousin, which great favor I will, during all my lifetime, repay by my great respect and sense of duty toward your princely House.

Wanfried, October 16, 1697.

Your faithful subject and
servant of God,
JOH. PH. RÜBENKAMEN.

The landgrave was apparently in Austria at the time he gave his decision, as follows:

Whereas the applicant, Johann Philipp Rübekamen, petitioned for the office of pastor at Wanfried in 1692 and after the death of our father we confirmed this expectancy in the year 1694, and the applicant has frequently given proof of his diligence in such work and is therefore competent to lead a community, and it has happened that by the death of the Wanfried pastor, Johann Gleimius, such an office has become vacant, and it is incumbent upon us to make nominations for the said office, we have approved the application of the aforesaid party and after he has according to law appeared before our brother, we will submit his name to the Cassel Consistorium.

Given at Vienna, November 6, 1697.

CARL, Landgrave of Hessen-Rheinfeld.

Having thus secured the approbation of the Landgrave of Hessen-Rheinfeld Wanfried, it was now necessary to address a letter to the latter's brother and colleague, Wilhelm of Hessen-Rheinfeld-Rotenburg. John Philip wrote as follows:

Most Serene Prince, Most Gracious Prince and Lord:
You are respectfully informed that your noble brother, Carl, Landgrave of Hessen, has nominated me to fill the vacancy for the office of pastor at Wanfried, created by the death of the former pastor, Johann Gleimius. In order to obtain the approval of Your Serene Highness, I now make application therefor and request you to favor me by confirming your noble brother's consent with your own, your kind trust in me will be repaid in my prayers to God during all my life.

Your faithful subject
and servant of God,
Rotenburg, Nov. 8, 1697. JOH. PH. RÜBENKAMM.

Landgrave Wilhelm promptly gave his consent, and the following day the minister dispatched a letter to the

Noble, Honorable, and High-born Councillors of the Princely Rotenburg Chancery:
Whereas, I was nominated by Landgrave Carl for the office of pastor at Wanfried and also obtained the consent of Landgrave Wilhelm, I now desire to notify and respectfully request you to present me to the Cassel Consistorium to be confirmed and admitted to an examination, which great favor I will properly repay with my most respectful gratitude.

Rotenburg, Nov. 9, 1697. Your faithful servant,
JOH. PH. RÜBENKAM.

On the reverse side were the words:

Since I have been appointed by the Landgrave Carl to the office of pastor at Wanfried, and have obtained the consent of Landgrave Wilhelm, I, Johann Philipp Rübenkam, request that I be presented to the Consistorium for confirmation.

Inasmuch as Pastor Rubenkam had obtained the recognition of the reigning sovereigns, the Hessen-Rheinfeld Chancery lost no time in presenting his name to the Consistorium sitting in the city of Kassel:

Your Serene Highness and members are probably aware that recently Pastor Gleimius of Wanfried suddenly passed away and that thereby his office has become vacant. You, our Serene Prince and Lord, Carl, Landgrave of Hessen-Rheinfels, totus titulus, and master of the aforesaid pastory have, by virtue of the authority granted you, conferred upon Johann Philipp Rübekammen, the candidate, a rescript, dated at Vienna, November 6, 1697, which was approved by Wilhelm, Landgrave of Hessen-Rheinfels, totus titulus, and another rescript dated September 19, 1697, at Rotenburg, approved by our Serene Prince and Lord. We therefore request you to confirm the appointment of Johann Philipp Rübekammen as is customary and we have no doubt you will admit him to an examination such as is required by the

urgency of his case.

Rotenburg, Nov. 10, 1697.
HESSEN-RHEINFELS CHANCERY.

To the Cassel Consistorium.

A short time later Rubenkam received the coveted appointment and confirmation from the Consistoirum, took and passed the required theological examination, and in January, 1698, took up his residence at Wanfried, where he was to be stationed for the next nineteen years.

3. The Minister.

It is unfortunate that at this writing we lack details concerning the pastoral work of John Philip Rubenkam, and possess slight information pertaining to his personality. But what little we have about him shows that he possessed a strong will, a clear intellect, and a stern sense of duty. He was undoubtedly a typical Pfarrer (Pastor) of the 18th century. Professor W. H. Bruford, in his work, Germany in the Eighteenth Century: The Social Background of the Literary Revival (1935), tells us that in the early days of Lutheranism the ministers were taken from among the printers, clothmakers, and various other craftsmen, but before the dawning of the 18th century "the standard of culture of the average clergyman had risen to a fairly high level." We have noticed that nearly all of John Philip's male relatives were men of education, and that he and they were products of the most notable university in Germany at that time. The following description of 17th century ministers probably typefies the older generations of Rübencamms[12]:

> . . . . . The Reformers had made the German learned education essentially theological, and the village clergy were, in the estimation of the noble proprietors and peasantry, the representatives of this intelligence. They were generally well skilled in the ancient languages, and expert in writing Latin and elegiac verses. They were powerful disputants, and much experienced in dogmatic controversy, stubborn and positive, and full of zealous indignation against the followers of Schwenkfeld, Theophrast, Rosenkreutz, and Weigelia, and their teaching was more full of hatred to heretics than love towards their fellow-creatures. Their influence made them arrogant and imperious, and the most gifted among them were more occupied with politics than was good for their characters. . . . .

Nominations for the ministry were in the hands of the aristocracy. Professor Bruford comments that the nominations were made for various reasons, chiefly because of family connections, the candidates frequently being sons of ministers or relatives of pastors whom they were desirous of succeeding. As we have seen, this was the case of John Philip Rubenkam. The salaries of the pastors were not high - perhaps about fifty Thalers (now about $36.50) a year. Consequently, the learned clergymen frequently found it necessary to have an occupation as a side-line -- farming, gardening, bee-keeping - to add to their incomes. In many instances the ministers' wives made household articles, such as clothes, soap, and candles. The clergymen naturally enjoyed a considerable prestige, for they were the acknowledged spiritual - and political - leaders of the communities over which they presided.

John Philip had scarcely been installed in his church than he suffered an irreparable loss in the death of his father, Andreas Rübecamm, at Eschwege, on March 9, 1698.' The last surviving member of the family of Friedrich was apparently John Philip's aunt, Frau Widitz. The Metropolitan Laurentius had been dead since 1681, the Bürgermeister Johann Georg had died a few years later, it is not certain when Christoph's death occurred, but he had probably died before 1698.

After his settlement in Wanfried John Philip's little family increased: Catharina Juliana was born on October 4, 1703, Justus Wilhelm on August 6, 1705, Karl Wilhelm on May 5, 1707, Anna Catharina on February 25, 1709, Johanna Catharina on May 31, 1711, and Margaretha Catharina on July 7, 1713. Mention has already been made of the eldest son, Friedrich Wilhelm, born prior to 1698.

4. The Pietist.

It is evident that for some time - extending over a period of months, perhaps even years - John Philip Rubenkam was undergoing a change of religious convictions which greatly influenced his subsequent career. The documents in my possession do Not state positively the name of the faith which he adopted, but after a study of the religious history of Germany in his time it is apparent that he had embraced Pietism. Moreover, one document (hereinafter quoted) provided a valuable clue when the writer referred to Rubenkam's "erroneous concepts and pietisms."

The Pietistic movement was founded about 1670 by Philipp Jakob Spener (1635-1705), and was a result of the conditions arising from the Thirty Years' War (1618-1648). The autocratic control of the Lutheran and Reform Churches by the secular and ecclesiastical authorities stifled whatever liberal and tolerant tendencies might have been developed. But under Spener and his successor, August Hermann Francke (1663-1727), Pietism advocated a new type of preaching. A kindlier viewpoint was adopted, in which charity, forgiveness, and devotion were the themes, and the ministers identified themselves more closely with their parishioners by making pastoral visits and conducting prayer meetings. The underlying principles of Pietism may be summarized as follows[13]:

1. Thorough study of the Bible.
2. Participation in ecclesiastical government of the laity.
3. Knowledge of Christianity is practical, rather than theoretical, and "is shown in charity, forgiveness, and devotion."
4. Sympathetic treatment should be given unbelievers, as a surer method of winning them to the truth, rather than the customary denunciations of their errors.
5. Reorganization of theological training along devotional, rather than doctrinal, lines.
6. Preaching "should be more practical and less rhetorical."

Rubenkam's character may be judged by the following basic qualifications of Spener's supporters[14]:

"His followers laid it down as an essential maxim, that none should be admitted into the ministry but those, who not only had received a proper education, but were also distinguished by their wisdom and sanctity of manners, and had hearts filled with divine love."

If we are to believe one document, Pastor Rubenkam's health broke down about this time. In 1711 his patron, Landgrave Karl of Hessen-Rheinfeld-Wanfried, died and was succeeded by his son, Wilhelm the Younger (1711-1731), who reigned in conjunction with his uncle, Wilhelm the Elder. In the spring of 1716 the younger Wilhelm issued the following proclamation:

" We, by the grace of God, Wilhelm the Younger, Landgrave and Ruler of Hessen, Prince of Hersfeldt, Baron of Catzenelnbogen, Dietz, Ziegenhain, Nidda and Schaumburg.

Greetings to you noble and learned men.

We have recently learned from various sources and also from our steward, Von Eyssenberg, that the pastor of Wanfried is in such poor health due to overwork that his recovery and convalescence are despaired of by all persons. Now since no doubt many persons will present themselves to solicit the office which will probably be vacated by the death of this pastor and we were informed by our Chancellor Crause that his brother who had been pastor for five years at Dippack in the Bacharach Circuit in the Electoral Palatinate, of his own initiative and inclination desired to spend the rest of his life in Lower Hessen, his Fatherland, and to exercise his profession and calling as minister there and since, furthermore, for such spiritual service we prefer, above all, qualified natives with a spiritual calling and have duly informed ourselves of the said pastor George Crause, who has certificates and attestations of his fitness and conduct in the Electoral Palatinate to be submitted to the Cassel Consistorium, if required, and thereby giving proofs of his efficiency in person. Now, therefore, in view of the foregoing, we have approved the petition of our Chancellor's brother, and order you men, in the event of the death of the said pastor of Wanfried and the vacancy thereby created or in the event of the vacancy of some other suitable office of pastor and we are competent to make the appointment, to submit the nomination of the said pastor, George Crause, promptly and without further orders, to the Cassel Consistorium and to desist from and prevent the occurrence of anything that might cause a neglect of these instructions.

"Schwalbach. April 2, 1716.

WILHELM, Landgrave of Hessen.

Address: To our noble and learned Councillors of the General Chancery at Rotenburg.

On the face of it, this document indicates that Rubenkam was in a critical condition. But in the light of subsequent events we are ~~safe~~ justified in assuming that his alleged illness was diplomatic rather than actual. He certainly had turned Pietist prior to April, 1716, and it seems certain that a move-

ment to oust him from his office had already made some progress in certain high quarters. It may have been the prominence of his clan, and the fact that many of his kinsmen had previously occupied influential positions, that caused the authorities to deal gently with the family's only "heretic" - at first. The pastor's health may indeed have broken down, due to the strain under which he was obviously laboring, and his illness would therefore have afforded the Landgrave a welcome pretext for quietly easing the reverend gentleman out of his pulpit. His public preaching of Pietist doctrines was doubtless causing the Government much acute embarrassment; this would be an excellent opportunity for replacing him with the Chancellor's brother.

5. The Expulsion.

But eight months later all this delicacy had vanished. The existing tension was considerably increased; Pastor Rubenkam refused to take the official hints, avowedly professed Pietism, and resolutely clung to his church. Pastor Crause was forced to cool his heels at Dippach while Rubenkam defiantly held the fort against all comers. From the viewpoint of the Landgraves, all this was most discouraging! When he finally realized that all the pleas and threats had failed to move the determined clergyman, Wilhelm the Elder wrote in December:

> "By the grace of God, Wilhelm the Elder, Landgrave of Hessen, Prince of Hersfeldt, Baron of Catzenelnbogen, Dietz, Ziegenhain, Nidda and Schaumburg.
> "Our greetings to you, noble and learned men.
> "We have been reliably informed that the present pastor Rübekam at Wanfried, after many remonstrances and exhortations, still refuses to abandon his erroneous concepts and pietisms and to conform to the reformed religion as introduced into Hessen; that the Cassel Consistorium has proceeded to remove the said pastor from his office and at the same time, since this parochial office should not be vacant long, and it is our duty to make the nominations and our noble and friendly cousin, the Landgrave Wilhelm the Younger, desires that we nominate George Crause, brother of his steward Crause, who is now pastor at Dippach in Bacharach thereto, because the said steward has been a worthy servant of our house and the candidate has the qualities and merits required for the proper and efficient administration of

his office. Therefore, you are ordered to prepare the necessary nomination rescript for the said pastor, George Crause, in the customary manner, forward it to the Cassel Consistorium and disregard all other expectancies for the said office.

"Schwalbach, December 7, 1716.

"W.L(andgrave)of Hessen."

On the reverse side appeared the words:

"Although the removal from office of pastor Rübekam will not occur for the present, you are instructed to recommend the nomination of pastor Crause, regarding this document as an unchangeable expression of my will, and guide yourself accordingly in the event the removal of Rübekam occurs in the future.
Presentation: Rotenburg, December 27, 1716.
In re: Wanfried parochial service and appointment of pastor."

Meanwhile, a certain Johann Christoph Lautermann coveted the pastorate, and accordingly he wrote to the Rotenburg Chancery, giving himself many kind pats on the shoulder:

"To the members of the noble and learned General Chancery of Hessen-Rheinfels at Rotenburg.

"I have received a reliable message from Cassel stating that the pastor of Wanfried, Rübenkam, has been removed from office because of his heterodoxy and great corruption, and that yesterday, being Sunday, he preached his last sermon. Since this vacated office must be filled by another person and I have received the enclosed rescript from our noble Prince and Landgrave Wilhelm the Elder, I therefore pray you noble men to prepare the customary nomination for me who have been for nearly eight years in the local Altstadt commune and have so lived and conducted myself that I hope no complaint can be made against me. I will be grateful all my life for such a great favor and will send my prayers to God in Heaven for a blessing on your high judicial office.

"JOH. CHRISTOPH LAUTERMANN."

On the reverse side was the following:

"In re: Application of the local deacon Lautermann for the office of pastor at Wanfried."

It is difficult to suppress a smile when we read the pious statement that Lautermann had "so lived and conducted myself that I hope no complaint can be made against me." This was an obvious "dig" at the minister he hoped to supplant. He was much too "proper" to engage in heretical controversy. The deacon's letter was brought to the attention of the Chancery on December 14, but the hopes of the worthy applicant were about

to be dashed to the ground; the rescript ~~previously~~ granted him was not worth the paper it was written on, for seven days previously (as we have seen) His Serene Highness had instructed the Chancery to disregard all expectancies hitherto issued by him. In the first month of the new year the final document of this whole unpleasant episode, penned by the General Chancery, was issued:

> "It has been announced that pastor Ruebencamm of Wanfried has left the service and would be degraded. However, we have not yet received any such notification and have no certainty of this occurrence. Whereas, in the event of such removal, Landgrave Wilhelm, by virtue of his right (ordo denominandi) to name a successor, desires to nominate George Crause, now pastor of Dippach, Bacharach circuit, in the Electoral Palatinate, and instructed us to prepare the customary documents, we have therefore complied with his order in this judicial body and confirmed the nomination.
> "Rotenburg, January 16, 1717.
> "CHANCERY."
> To the Cassel Consistorium."

On the reverse side was written:

> "Nomination document for Pastor George Crause of Wanfried - date, January 16, 1717."

Below this, in Latin, were the words:

> "Successit in officio pastorali
> Joanni Philippo Rübenkam."

So, John Philip Rubenkam left the town of Wanfried where for nearly two decades he had striven to live correctly and to preach the Gospel according to his interpretation, and where he had been disgraced for daring to profess tenets other than those prescribed by ecclesiastical law. One wonders what was the purport of his final sermon. Was he bitter in his thoughts, words and actions, and did he rail at the people who were taking such prompt steps to oust him from his pastorate? Or did he accept his fate with philosophical calm and the manly fortitude that had characterized his actions throughout the heated controversy?

I am not endeavoring to evoke undue sympathy for Pastor Rubenkam. Unquestionably, the Government had a strong case against him. At his ordination he had vowed to adhere to the faith of his fathers and to uphold the State church. In the eyes of the ecclesiastical and civil authorities he was a heretic, one who had proved himself faithless, a traitor who should be mercilessly excoriated and driven from the midst of all honorable men.

On the other hand, however, much may be said in favor of Rubenkam. Like his illustrious countryman two centuries earlier, Luther, his eyes had been opened by the corrupt practices of the official religion. The converts to Pietism were noted for their ability to think clearly, and Rubenkam was not slow to realize the value of Spener's conception of a true faith. His ready acceptance of the tenets of Spener and Francke reveal him as a man of broad mind and clear vision. He was deprived of his hereditary vocation because of his changed opinions, yet it is doubtful if he ever regretted the firm stand he had taken in theological matters.

6. The Migration.

At this writing, we have no means of knowing what John Philip's relatives thought of his conduct. Were they lost in admiration at his determined attitude, or were they wholly out of sympathy with his views, which, perhaps, were completely incomprehensible to them? At Eschwege lived his mother, now approaching the 70th year of her age. There also was his next younger brother, Johann Friedrich Rübencamm, Rector of Eschwege. The latter, at least, was in no position to voice approval of John Philip's actions, for by so doing he would have invited official censure, a course that might have cost him his own job.

Eschwege evidently turned a cold shoulder toward her former "son", for

the family Bible of his German-American son-in-law, John Wister, states that Rubenkam died in the town of Berleburg, near Wittgenstein, in the year 1726, approximately nine years after his expulsion. Had that town adopted a less chilly attitude, it is probable that John Philip would have retired there, the home of so many of his relatives. He survived his mother by about four years, Catharina Juliana (Gleim) Rübencamm passing away at Eschwege on the 26th November, 1722, aged 74 years.

After his death John Philip's widow and children must have endured much at the hands of his persecutors. The Lutheran and Reformed Churches were violently opposed to anything that savored of Pietism, and they were apparently not content to forget the past with the passing of the heretic preacher. Unwilling to submit longer to the petty annoyances that probably harassed her, Frau Rubenkam transported herself and her family - consisting of Friedrich Wilhelm (now about 30 years of age), Catharina Juliana (aged 23), Justus Wilhelm (aged 21), Karl Wilhelm (19), Anna Catharina (17), Johanna Catharina (15), and Margaretha Catharina (13) - to a foreign land, where a strange language, strange trains of thought, strange habits, would prevail. But at least, she must have reflected, she and her children would enjoy real religious toleration! The mother passed away in the peaceful little community on the banks of the Wissahickon, Germantown, near Philadelphia, in May, 1727, a few months after her settlement in this country.[15]

In Germany still continued to reside the venerable matriarch of the clan, Frau Anna Gertrud (Rübencamm) Beck-Widitz. Indeed, she lived six years after the migration to America of her brother's grandchildren, dying at Oetmannshausen in December, 1732, aged 88 years. In her serene old age, this remarkable lady must have mused much on the course of events during her long life-span. She had witnessed many stirring events in European history. Born in the closing stages of the Thirty Years' War, she grew to young womanhood in a Germany that lay exhausted by decades of relentless bloodshed. She saw the rise of the hitherto pusillanimous Prussia to the

position of a dominent continental power under the iron administration of the Great Elector, Friedrich Wilhelm of Hohenzollern. Her marriage to Otto Beck occurred in the very year that the English monarchy was restored in the person of Charles II, and her second (to Johannes Widitz) was celebrated in 1682, a few months before a great Englishman, William Penn, established in far-away America a colony that was eventually to become a haven of refuge for people of her blood.

Through what vicissitudes her family had passed in her 88 years! They had suffered grievously in the Thirty Years' War, but in after years she must have experienced keen satisfaction when her family to some extent recouped their fortunes - with one brother a bürgermeister and the other a bishop! But much anxiety must have been hers when she learned of the defection of her nephew, John Philip Rubenkam, whose pride and sense of righteousness impelled him relentlessly on his downward course. Yet her natural intuition must have told her that he was the one unconventional member of the family. He alone, of all the ministers in the Rübencamm family, apparently, had dared to raise his voice in solitary protest at antiquated theological notions.

John Philip's brothers lived for a number of years after his widow had transported herself across the seas. I do not know when Johann Andreas passed on, but Michael Wilhelm died on December 18, 1734, Johann Karl on April 19, 1738, Rector Johann Friedrich on July 10, 1739, and Johann Georg, on February 21, 1766, all at Eschwege, with the exception of Johann Andreas, whose home was in Heroldshausen.

In the New World the posterity of John Philip Rubenkam fared well, allied themselves with the leading families of the community[16], and in many ways distinguished themselves. In 1748 his second son, Justus William, founded the Rubicam School of Germantown, which was used for nearly half a century; in 1783 Charles William's only daughter, Ann (Rubicam), and her husband, Andrew Rodheiffer, deeded property for a school in what is now

Montgomery County, Pennsylvania, which was mistakenly called the Williams School; and over a century later, in 1893, Anne Rex Rubicam and Elizabeth Rubicam Hicks (with the financial backing of their brother, Charles E. Rubicam, Sr.) established The Rubicam Business School of St. Louis, Missouri, which is today one of the leading institutions of its kind in the nation[17]. And in other ways the descendants of the Marburg University graduates have identified themselves with educational progress in the United States.[18]

7. A Partial List ~~of Some~~ of John Philip Rubenkam's Prominent Descendants.

1. Raymond Rubicam, Chairman of the Board of Directors, Young & Rubicam, Inc., of New York; Chairman of the Board of Directors, Tide Publishing Company, Inc.; Chairman of the Board of Directors, American Association of Advertising Agencies (1935-1936); member of the Society of the Sons of the American Revolution, and of numerous country clubs.[19]

2. The late Reverend Nathaniel Irving Rubinkam, Ph.D.; product of some of the leading American and European universities; minister of the Presbyterian, Dutch Reformed, and Congregational churches; Lecturer in the Rubinkam Association of Chicago; extension lecturer, University of Chicago; President of the Chautauqua Literary and Scientific Circle (1900); President of the International Folklore Society of Chicago; President and Secretary of the University Ethical Society, of Chicago; distinguished clergyman, author, and educator[20].

3. Nathaniel Rubinkam, Doctor of Jurisprudence; son of the preceding; distinguished Chicago lawyer; Lieutenant in the U.S. Naval Reserve, and, as such, was awarded the Navy Cross with citation for distinguished service in operating against submarines and for mine sweeping (World War).

4. Honorable William Hughart Revercomb[21]; Civil War veteran; High Sheriff of Bath County, Virginia, and member of the House of Delegates.

5. Honorable George Anderson Revercomb; son of the preceding; member of the State Senate of Virginia; his passing (in January, 1937) was regarded as a serious loss to the State by his contemporaries.

6. Lt. Col. Christopher Meng; Asst. Deputy Quartermaster General of the Continental Army, during the Revolutionary War.

7. Honorable John Melchior Ogden; member of the Pennsylvania State Legislature (1832-1833); President, Northern Dispensary; President, Board of Commissioners of the District of Spring Garden, Philadelphia; Manager, Northern Home for Friendless Children; one of Philadelphia's most public-spirited citizens in the 19th century.

8. Miss Hannah Ann Zell, President of the Germantown Historical Society and of the Germantown Library Association; celebrated for her contributions to local history and genealogy.

9. Maj. Gen. Henry Scheetz, commander, Second Division, Pennsylvania Militia (War of 1812); member of the State Legislature and of the State Constitutional Convention of 1837.

10. Brig. Gen. Langhorne Wister, Col. William Rotch Wister, Col. Francis Wister, Rodman Wister, and Jones Wister, founders of the game of cricket in America, and gallant Civil War heroes.

11. Owen Wister, the late distinguished novelist and historian.

12. Charles Jones Wister, Sr.; noted in the 19th century as one of Germantown's savants, distinguished alike as a mineralogist, geologist, and astronomer; member, The American Philosophical Society, the Philadelphia Library Company, the Pennsylvania Academy of Fine Arts, the Academy of Natural Sciences of Philadelphia, etc.

13. Commodore William Wister McKean, U.S.N., Commander-in-Chief, the East Gulf Blockading Squadron (Civil War); one of the organizers of the United States Naval Academy at Annapolis, Maryland.

14. Honorable Horatio Gates Jones, hon. D.C.L.; member, the State Senate of Pennsylvania (elected in 1874); Vice-President, the Historical Society of Pennsylvania; Vice-President, the Baptist Historical Society; President, the Welsh Society; Honorary Fellow of the Royal Historical Society of Great Britain; an outstanding authority on history and genealogy.

15. Joseph Levering Jones; authority on constitutional law; Trustee of the University of Pennsylvania; Secretary, the Union League; President, the Welsh Society[22]; trustee of the Chestnut Hill Academy; member, the Historical Society of Pennsylvania, and of the Bibliophile Society of Boston; his death, in 1920, deprived Philadelphia of one of its most distinguished citizens.

16. Honorable Frank Miller Riter; member, the Pennsylvania State Legislature; Director of Public Safety in Philadelphia (appointed in 1896); President of the Civil Service Commission of Philadelphia (1906-1907); etc.

8. A Partial List ~~of Some~~ of the Distinguished Persons Who Married Descendants of John Philip Rubenkam.

1. Col. Samuel Miles; veteran of the French and Indian Wars, and commander of the Pennsylvania Rifle Regiment (Revolutionary War); member of the Provincial and State Legislatures of Pennsylvania; Judge of the High Court of Errors and Appeals; Mayor of Philadelphia (1790-1792); husband of Catharine Wister, a granddaughter of John Philip Rubenkam.

2. Honorable Joseph Borden McKean; Attorney-General of Pennsylvania (appointed in 1800 by his father, Governor Thomas McKean); Register of Wills, Philadelphia; Second Lieutenant, First City Troop of Philadelphia[23]; husband of Hannah Miles, a great-granddaughter of John Philip Rubenkam, through his daughter Anna Catharine, the second wife of Johannes Wüster.

3. Berton Braley; the noted contemporary poet (Songs of a Workaday World, Pegasus Pulls a Hack, etc.); first husband of Marion A. Rubincam, a descendant of Charles William Rubincam, John Philip's third son.

4. John Lloyd Balderston; noted contemporary playwright (Berkeley Square, Dracula, etc.); second husband of Marion A. Rubincam.

5. Sir Geoffrey Butler, K.B.E.; member of the British Parliament; Parliamentary Private Secretary to the Secretary of State for Air; President of the Cambridge University Conservative Association; member of Lord Donoughmore's Commission on the Constitution of Ceylon (1927-1928); member of the Council of the Royal Historical Society of Great Britain; husband of Elizabeth Levering Jones (daughter of Joseph Levering Jones, No. 15 in preceding list), descendant of John Philip's second son, Justus William Rubenkam.

6. William Francklyn Paris, Knight of the Crown of Belgium, Knight → Honor of the Crown of Italy, Officer of the Legion of ~~Order~~ of France, Grand Officer of the Order of the Nichan-Iftikhar, honorary Knight of Malta; distinguished decorative architect; U.S. honorary delegate at the Antwerp Exposition (1930); member of the organization committee and director, New York World's Fair of 1939; member of numerous learned societies; husband of Margaret Wynne Jones (daughter of Joseph Levering Jones, No. 15 in preceding list, see also No. 5 in this list).

7. Charles Penrose Keith; President, the Genealogical Society of Pennsylvania; Vice-President, the Historical Society of Pennsylvania; President, the Church Historical Society of Pennsylvania; eminent historian and genealogist; husband of Elizabeth Harvey Wister, a descendant of Anna Catharine Rubenkam and of John Wister.

8. Honorable John Bassett Moore, Assistant Secretary of State (1898); Secretary and Counsel, Spanish-American Peace Commission (1898); Counselor, Department of State; Judge, Permanent Court of International Justice (1921-1928); Ambassador Extraordinary, U.S.Delegate, and President, International Conference at The Hague (1922-1923); Vice-President, Hispanic Society of America; member of many learned societies; husband of Helen Frances Toland, a descendant of Anna Catharine Rubenkam and of John Wister.[24]

9. Brig. Gen Isaac Jones Wistar; Civil War hero; President of the Academy of Natural Sciences of Philadelphia (1891-1894); President of the American Philosophical Society (1901-1903); founder of The Wistar Institute of Anatomy and Biology, which is today one of the most important branches of the University of Pennsylvania; husband of Susan Toland, a descendant of Anna Catharine Rubenkam and John Wister[25].

10. Don Ludovico Lante della Rovere, of Rome, Italy; Master of Ceremonies at the Court of His Majesty, King Victor Emmanuel III, of Italy, until his death in 1923; husband of Susan Toland Tilghman, a descendant of Anna Catharine Rubenkam and of John Wister.

NOTES

[1]"Wer waren die Rübencamms von Hessen-Rheinfeld?" (Familiengeschichtliche Blätter/Deutscher Herold, Leipzig, August, 1938); "The Family of Jacob Revercomb, the First of the Race in Virginia" (Tyler's Quarterly Historical and Genealogical Magazine, October, 1938); "Who was Elsje van Reuvecamp of New Amsterdam?" (New York Genealogical and Biographical Record, October, 1938); and "The German Background of the Rubincam-Revercomb Family of Pennsylvania and Virginia" (The American Genealogist, January, 1939).

[2]The general history of families named Rübencamm (Rübencamp) in Germany and Reuvecamp in The Netherlands has been discussed in the articles above cited.

[3]Marburg possesses the oldest Protestant university in Germany, having been founded in 1527 by Landgrave Philipp the Magnanimous of Hessen.
1527

[4]Biographical sketch of Friedrich Rübencamm in the Kopialbuch of Wichmannshausen, Hessen-Nassau, photostat reproduction supplied by Herr Kurt Holzapfel.

[5]The church registers of Wichmannshausen and Oetmannshausen commence in 1650, but the date of Friedrich's death is contained in the official records of the former Superintendent of the Archives, Johannes Hütterodt, of Eschwege, according to Herr Holzapfel.

{Evangelical

[6]A Metropolitan has been described as "a bishop of a mother-church or of the chief church in the chief city." (Rev. J. Newton Brown, editor, Encyclopedia of Religious Knowledge, 1835, article: "Metropolitan", p. 206). In the German ~~Lutheran~~ Churches, however, where episcopacy is generally not admitted, the Metropolitan is called also Superintendent, and, as such, "is similar to a bishop, only his power is somewhat more restrained than that of our diocesan bishops. He is the chief pastor, and has the direction of all the inferior pastors within his district or diocese." (Brown, ibid., article: "Superintendent", p. 1096). It may be observed that the Lutheran Bishop of Uppsala is Metropolitan of Sweden, and the Lutheran Bishop of Åbo is Metropolitan of Finland. (Encyclopedia Britannica, 14th edition, vol. II, p. 263).

[7]Friedrich Wilhelm Strieder, Grundlage zu einer hessischen Gelehrten und Schriftsteller Geschichte, article: "Gleim", vol. IV (1784), pp. 424-425.

[8]Outstanding instances were the letter of 7 December, 1716 (quoted in the text), wherein Landgrave Wilhelm the Elder described his colleague as "our noble and friendly cousin, the Landgrave Wilhelm the Younger", whereas it was an historical fact that the Younger was the nephew of the Elder; and the will of Peter Rettenhousen (1748), in which he named as one of the executors of his will, his nephew Nicholas Rettenhouse, whereas actually Nicholas was his first cousin.

[9]Strieder, supra, article: "Croll", vol. II (1782), pp. 424-434; also Franz Grundlach, Catalogus Professorum Academiae Marburgensis (1927), biographical sketch of Prof. Johann Laurentius Croll, pp. 26-27.

[10]Dr. Bernhard Koerner & Prof. A.M.Hildebrandt, editors, Genealogisches Handbuch bürgerliche Familien, vol. VIII (1901), Gleim pedigree, pp. 107-113.

[11]It is not known if Johann Andreas was a minister; Herr Holzapfel states that he held the position of Collector at Heroldshausen; his course at the university may not necessarily have been theological, but legal. But the Bürgermeister of Wanfried found the name of Michael Wilhelm in the records of his parish church as a theological candidate, so there can be no question as to the latter's profession. It is hoped that subsequent investigations will reveal more fully the biographical details of John Philip's brothers.

[12]Gustav Freytag, Pictures of German Life in the XV[th] XVI[th] and XVII[th] Centuries, Malcolm's translation, 1862, vol. II, p. 89).

[13]James Hastings, editor, Encyclopedia of Religion and Ethics, article: "Pietism", vol. X (1918), p. 7. These fundamental principles were embodied in Spener's famous work, Pia Desideria, published in Frankfort in 1675.

[14]Brown, supra, article: "Pietists", p. 941.

[15]Records of administration pertaining to the estate of Margaret Catharine Riebakamen, in the Office of the Register of Wills, Philadelphia.

[16]Wister, Rittenhouse, Morris-Shippen-Willing, Dale-Rush (descendants of Commodore Richard Dale, U.S.N. and Dr. Benjamin Rush), Wolcott (of the same family as the distinguished Signer of the Declaration of Independence, Gen. Oliver Wolcott, and of his son, Secretary of the Treasury Oliver Wolcott), Meng, Ogden, etc. Of John Philip's children, Frederick William died unmarried in Bristol Township, Philadelphia County; Justus William married (1) Katharine Conreds and (2) Susannah Rittenhouse; Charles William married Barbara Rittenhouse; Catharina Juliana (usually inverted to Juliana Catharina) married Jacob Colladay; and Anna Catharina married Johannes Wüster (John Wister), a son of Hans Caspar Wüster, hereditary Electoral Huntsman to the Elector Palatine of the Rhine. The ultimate fate of the two youngest daughters, Johanna Catharina and Margaretha Catharina, is unknown. In connection with the second-named family above, it may be observed that I am collaborating with President Kephart of the National Genealogical Society in writing a comprehensive biographical history of the Rittenhouse family.

[17]The present (1938) officers of the Rubicam Business School are: President, Miss Margaret E. Ross; Vice-President, Charles E. Rubicam, Jr.; and Treasurer, Daniel Rubicam.

[18]In Alleghany County, Va., Senator George A. Revercomb was a valued member of the Board of School Directors, and in Philadelphia the elder Milton Rubincam (my father) was prominent in scholastic circles, and served as a member of the Board of School Directors.

[19]The branch to which Mr. Raymond Rubicam belongs has been closely identified with the journalistic and advertising professions for nearly half a century. The senior Milton Rubincam was advertising manager of the Philadelphia Evening Telegraph, General Manager of the Philadelphia Advertising Agency, and Treasurer of the Rubincam Advertising Bureau, as well as a Charter Member of the Poor Richard Club, a famous advertising organization. Mr. Arthur B. Rubicam, whose contributions to the family genealogy have previously been noticed, has been an advertiser for many years, and his sister, the former Marion A. Rubincam (now the wife of John L. Balderston) was formerly a newspaper reporter, and in recent years has contributed articles to several magazines. Her book, Here is England, was published in 1927. Richard Rubicam Beck, a nephew of Mr. Raymond Rubicam, has been a newspaper reporter for the last few years, while his cousin, Harry C. Rubicam, Jr., is now connected with his uncle's firm, Young & Rubicam, Inc.

[20]The exact connecting link between Dr. Rubinkam's family and the sons of John Philip Rubenkam has not been found, but it seems highly probable that his line branches from Justus William, the second son, whose male line has been only imperfectly worked out.

[21]The Revercomb family was established in Virginia about 1772 by Jacob Rubincam (Revercomb), a son of Charles William, the third son of John Philip.

[22]It is rather odd that Mr. J. L. Jones and Senator H. G. Jones both served as Presidents of the Welsh Society, for the two Jones families were not related originally, their connection being derived through a common descent from John Philip Rubenkam.

[23]The First City Troop of Philadelphia was (and still is) composed of members of that city's fashionable families. Judge McKean's father-in-law, Col. Samuel Miles, was at one time a Captain in the Troop.

[24]The current Who's Who in America contains sketches of Mr. Braley, Mr. Balderston, Mr. Paris, Mr. Keith, and Judge Moore.

[25]Gen. Wistar was descended from Caspar Wistar, elder brother of John Wister, whose second wife was Anna Catharine Rubenkam. Gen. Wistar was therefore a distant cousin of his wife.